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BOOK REVIEWS

METHODS AND PRINCIPLES

Introduction to the History of Religions. CRAWFORD HOWELL TOY, Professor Emeritus, Harvard University. Ginn and Company: Boston, New York, Chicago, London, 1913. Handbooks on the History of Religions, vol. IV. Ed. by Morris Jastrow. Pp. 639.

The announced object of the book is "to describe the principal customs and ideas that underlie all public religion." After an introductory chapter on the nature of religion, the soul, early cults and ceremonies, totemism and taboos, gods, myths and magic, the higher theistic and social developments of religion, are treated. The literature of the subject has been thoroughly examined as appears from the numerous references scattered through the book and the long bibliography at the end.

For the ordinary scholarly reader and student with the current views concerning the less advanced peoples and their psychology this book ought to prove thoroughly satisfactory. The few ethnologists who have had field experience and intimate contact with the peoples chiefly concerned in the subject matter of the book will of course have many doubts as they turn the pages. For one thing, they will doubt the value of many of the documents cited as the sources of the information given. It is not an easy thing to know the religious ideas of an alien people, usually a people speaking an unknown language. They know, too, that many of the terms used, such as totemism, animism, gods, and demons, do not stand for blocks of stone of uniform substance and size, capable of being combined into artistic and stable structures. To them they are parts of the bedrock of life which split off with uneven cleavage into blocks of all sizes and shapes.

Not only is totemism one thing in Australia and another on the Northwest Coast of America, but each reader gives to this term a value for himself different from that entertained by others. To be sure, these difficulties are encountered whenever it is attempted to represent any mass of objective facts in a comprehensible way in a written treatise. But somehow religion and especially, "all public religion," particularly "the ideas" underlying, does seem a stupendous task to one who realizes how difficult it is to learn much about any one particular religious system.

Ethnological field workers better be content in adding to the difficulty of writing such books as this by piling up a greater mass of conflicting data from the peoples with whom they are thrown.

PLINY E. GODDARD

NORTH AMERICA

The Family Hunting Band as the Basis of Algonkian Social Organization (American Anthropologist, N.S., vol. 17, 1915, pp. 289–305). F. G. SPECK.

Family Hunting Territories and Social Life of Various Algonkian Bands of the Ottawa Valley. F. G. SPECK. (Geological Survey, Canada. Memoir 70. No. 8. Anthropological Series.) Ottawa, 1915.

It is but seldom that a purely descriptive ethnological monograph commands attention as of peculiar significance, over and above the concrete data contained in it. Such is the case, however, with both of Dr. Speck's studies of the family hunting territories among the Algonkian Indians. The studies are brief, in part vague, almost fragmentary; nevertheless the specific contribution which they bring is definite and carries conviction. The concept of "family hunting territory" has come to stay. It is, therefore, scarcely too much to say that in their theoretical significance for the study of social organization, Dr. Speck's monographs may be designated as epoch-making.

The tribes dealt with specifically to date embrace the Dumoine, Kipawa, Timiskaming, Timagami, Mattagami, Whitefish, Penobscot, and Micmac. Among all of these the family hunting territories are found. A map is appended to the Geological Survey monograph on which the hunting territories of the first six of the above bands were traced by Dr. Speck's informants. Here a question arises: to what extent are the outlines of the territories as given on the map due to interpolation? We read that brooks, rivers, rocks, lakes, were used as delimiting features of territories. It would be of great interest to learn just what specific features were used by the Indians in constructing the map, in other words, what was the mechanism of its making? Dr. Speck has already carried his investigations to other tribes and promises further maps.

Another point calls for further elucidation. We are to understand that the paternal families comprise blood relatives, but also women married to the men of the family and adopted persons. The families have names, usually nicknames, among the Penobscot animal names. Now, does a woman after marriage assume the family name of her